BASIC ISLAAM
PART 2

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INTRODUCTION

Definitely all Praise is for Allaah. We Praise Him, seek His and ask His forgiveness. We seek refuge in Allaah from the evil within ourselves and from our evil actions.

Whomsoever Allaah guides, non can misguide. I bear witness that none has the right to be worshipped but Allaah, alone, having no partner and I bear witness that Hadhrat Muhammad (Sallallahu alayhi wasallam) is His obedient servant and Rasul. Blessing be upon the Sahabaah (RA).

HADITH-E-JIBRAIL

Narrates Hadhrat Umar (R.A.) that one day the Sahabah the companions were in the company of Rasulullaah (S.A.W.) when a man suddenly appeared before us. His raiments were milky white and his hair jet-black. He bore no signs of a journey so that he could be taken for a way-farer and none of us had seen him before. He went forward and sat directly in front of Rasulullaah (S.A.W.) in a manner that his knees touched those of Rasulullaah (S.A.W.). Placing his plams on his tights on Rasulullaah's (S.A.W.), he asked:

'O Muhammad' inform me about Islaam?

Rasulullaah replied: Islam means that you affirm and recite (testify) there is no object, deity (worthy of worship) save Allaah, and Muhammad is His Rasul, established Namaaz (salaat), roza (saum), i.e. fast during the month of Ramadaan, pay zakaat and if in possession of means and material resources,undertake to perform Hajj. The seeker

heard and confirmed the reply as absolutely correct. Hadhrat Umar goes on: we were amazed that the gentleman was asking the question and at the same time affirming the answers.

Then he asked "What is Imaan?"

Rasulullaah replied: "Imaan is that you believe in ALLAAH, His angels, His books, His ambiyaa, the establishment of the Day of Qiyamat (Judgement) and all good and bad is by His command".
The seeker again asserted the truth.
"Then tell me about Ihsan", he asked.
Rasulullaah explained: "Worship ALLAAH as if you see Him, for if you do not, yet He sees you."
"Then tell me about the Hour?"
Rasulullaah said, "The one question about it knows no better than he who asks (the questioner)."
He said "Then tell me about its signs?"
Rasulullaah said, "That the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings.
Over the past few years we have being releasing leaflets explaining basic concepts of Islaam. These leaflets provided essential fundamental information on the various aspects of Islaam.
Combining these, we have now complied the Booklet "Islaam Part 2" "Basic Islaam Part 1 was published under the title "Insight into Islaam P.1".

Kindly remember us in your duaa's

Afzal Hoosen Elias (Mufti) 1998

ISLAMIC TERMS

All actions in Islaam fall under anyone of the eight categories below;

1. **FARD-OBLIGATORY:** Fard refers to that which is undoubtedly established by (A) "DALILE KATI" such as from a clear verse of the Noble Quraan, (B) Hadith Mutawatira (reported by a chain of companions), or (C) consensus of the companions or tabein (companions of the companion). Whoever denies a fard becomes a disbeliever and whoever violates it is a sinner who will be liable for punishment.

2. **WAJIB-COMPULSORY:** Wajib refers to that which is established by "Dalile Zanni" which means an argument which leaves a scope for a weak doubt, for example on account of the possibility of (A) A double meaning of a verse, or (B) a tradition reported by a few. It is established by the inference of a Mujtahid. Whoever denies is not a disbelievers, but a fasik (sinner).

3. **SUNNAT-E-MUAKKIDAH:** - (insisted sunnat); refers to that which was repeatedly practiced by the Rasul of Allaah (S.A.W.), and the companions (R.A.). But sometimes omitted without a reason (so that it does not acquire the status of a wajib), and one who avoided it was not warned, thus leaving the door open for its omission, if there is any difficulty. To avoid it otherwise is sinful, and to make a habit of avoiding it is fisk (open sin).

4. **MUSTAHAB-PRAISEWORTHY:** - This is something which was done by the Rasul of Allah (S.A.W.) or the compan-

ions (R.A.) or which was considered to be good by both or which was considered desirable by the tabein, but which was not practiced regularly and at times omitted. A Mustahab is an act of sawaab, and there is no sin in not doing it. It is also includes sunnah zaaidah or sunnah ghair muakkidah, and in the fiqh terminology it is also includes nafl.

5. **MAKRUH-DETESTED:** - These are acts for which there is an order not to do it, but there also an argument in favour of its being lawful.

(A) **"MUKHRUH TANZIHI"** is the act which if avoided brings a reward, but does not warrant punishment if done. It is lawful, but it is replusive in spirit.

(B) **"MUKRUH TAHRIMI"** is something which is nearly haraam (forbidden), and is established by "dalile zanni". One who denies it is a fasik, and one who indulges in it without any reason is a sinner. In the event of absolute necessity it becomes lawful.

6. **MUBAH:** - is a lawful act which does not bring any sawab (reward) when it is done nor any punishment when omitted.

7. **HARAAM-FORBIDDEN:** - Like a fard, this is clearly established by "Dalile Katti", that it must not be done. One who denies it is a disbeliever, and one who does a haraam act is a fasik who becomes liable for a great punishment.

8. **HALAAL-LAWFUL:** - Halaal is something against which

there is no negative instruction or arguments.

BASIC INFORMATION ON IMAAN

ASPECTS OF IMAN IN THE LIGHT OF HADITH:

As many as seventy 70 aspects or branches of Imaan are highlighted in the Hadith. The highest among them is sincerely to accept 'La ilah Illallah' (there is no one worthy of worship but Allaah) and the smallest among them is to remove a harmful thing from the road. (Muslim Sharif). According to Bukhari Sharif, Islaam has over 60 components.

ASPECTS OF IMAAN RELATED TO THE HEART:

(1) To believe in Allaah. (2) To believe that all else except Allaah is part of creation. (3) To believe in the existence of Angels. (4) To believe in the Revealed Books of Allaah. (5) To believe in all the Prophets sent by Allaah. (6) To believe in destiny. (7) To believe in Jannat and the promises regarding it. (8) To believe in Jahannum and its punishment. (9) To have love of Allaah. (10) To love or hate a person only for Allaah's sake. (11) To have love for Rasulullaah (S.A.W. 12) Sincerity and purity of intention. (13) To have fear of Allaah and to repent. (14) To fear Allaah's punishment. (15) To hope for Allaah's mercy. (16) Modesty. (17) Gratitude. (18) To fulfill one's promise. (19) Endurance. (20) Humility. (21) To treat Allaah's creation with kindness. (22) To accept one's fate. (23) Faith in Allaah (Tawakkul). (24) To be free from ego and love for oneself. (25) To be free from jealousy. (26)

To be free from enmity. (27) To be free from anger. (28) To be free from wordly lusts, i.e. for wealth and position. (29) To be free from ill-will towards others.

ASPECTS RELATED TO SPEECH:

(30) To recite the Kalimah or the formula of Faith. (31) To recite the Noble Qur'an. (32) to acquire Islamic knowledge. (33) To impart Islamic knowledge to others. (34) To make supplication to Allaah. (35) To make zikr and to repent. (36) To avoid idle conversations.

ASPECTS RELATED TO BODILY ORGANS:

(37) Cleanliness including the body, dress, house, ablution, and ghusl, or Tayammum (use earth) when water is not available. (38) The obligatory prayers (salaat) including Fard, wajib, sunnah. (39) To pay zakaat which includes charity (Sadqa-e-Fitr) and hospitality to the guest. (40) Fasting-Fard or Nafl, (41) Perform Hajj (pilgrimage to Makkah) and Umrah. (42) A'ti qaf (seclusion during the last part of Ramadaan). (43) To avoid the place full of mischief (Fitna) with a view to guarding one's Faith. (44) To fulfill the vow (Mannat). (45) To remember one's oath (46) To fulfill what is due upon oneself (kaffarah). (47) To cover one's private parts (satr). (48) To offer sacrifice (Qurbani). (49) To perform the ritual burial of the Muslim dead. (50) To repay one's debt. (51) To be honest in dealings. (52) To be witness in favour of truth.

ASPECTS CONCERNING INTER-PERSONAL RELATIONS:

(53) To get married. (54) To fulfill the rights of the wife and children. (55) To treat the parents decently and to

serve them. (56) To educate one's children in the Islamic behaviour. (57) To have good relations with relatives and friends and to provide them help. (58) For the servants to obey his master.

ASPECTS OF IMAAN IN THE LIGHT OF HADITH:

(59) To do justice when one is in the position of leadership. (60) To follow the path of the Sahabah (R.A.) of the Blessed Rasul (S.A.W.) (61) To obey the ruler or the leader provided his order is not contrary to the Shariah. (62) To reform people and to create harmony among them. (63) To Co-operate in good and charitable activities. (64) To invite others to good acts and discourage evil practices. (65) To execute Shariah punishments. (66) To engage in holy war (Jihad) against the non-believers. (67) To return what is in one's custody (Amanat) (68) To lend money to the needy. (69) To take heed of the neighbours' needs and to help them. (70) To be well-behaved. (71) To spend one's wealth with care and to avoid extravagance. (72) To return somebody's Salaam (greeting). (73) When someone says 'Alhamdolillah' on sneezing, to respond by saying 'Yarhamukallah'. (74) To avoid harassing people. (75) To avoid idle pastimes. (76) To remove a harmful thing such as stone, thorn from the road (Umdatulkari Sharhe Bukhari, vol. 1 p. 129).

The Hadith explains over seventy aspects of Imaan. It is a sign of ignorance to rigidly adopt one or two of these aspects and consider that alone to be Imaan. Similarly, it is not proper to criticise those engaged in the other aspects and fields of Imaan.

One should appreciate any good activity carried out

in the cause of Islaam, and extend one's co-operation to all Islamic activities. We need a group of people who are engaged in preaching and inviting to Islaam (Tableegh). Similarly, we also need Ulema, Hafiz to run the centres of Islamic education (Madressa) and to maintain the Masjids. It is not proper for either of them to criticise the other or to consider his activity useless. May Allaah bestow on us true understanding of the reality of Islaam.

Bukhari Sharif has recorded over 60 branches of Imaan. Hafiz Ibn-e-Hajar (R.A.) has recorded 69 out of which 24 are related to the heart, 7 to the speech, and 38 to the body. It is stated on page 58 of vol. 1 that by counting some of them separately, the total will come to 77.

All the aspects are essential for the Imaan to be perfect. One cannot find the essence of Imaan in one or two aspects leaving out the rest. Nos. 33, 34 above are concerning Islamic knowledge, Nos. 64, 5, 66 are concerning oppossing falsehood. Tableegh, Munazara (Religious Debates) Islamic publications are included in this. Similarly, Madressa and Darul Uloom are branches of Deen. As indicated by no. 64 all these institutions, groups and organizations should support and strengthen one another since their common goal is perfection of Imaan.

ZAKAAT - BASIC INFORMATION

Allah has blessed us with a complete and easy to follow Shariat. The Deen of Islam is designed whereby economically the less fortunate are cared for and wealth does not rotate in the hands of the few.

For a harmonious society Shariat has prescribed, Zakaat, Sadaqatul Fitr, Ushr, Khayraat, Kafaara, Qurbani, Fidya, Aqeeqa, Damm, Nafiqat, Wirasat, Jizyah, etc.

DEFINITION OF ZAKAAT:

Literally it means to increase. In Sharia it means to purfy one's possession by distributing 2.1/2% which has to be distributed to the poor. It is not a tax but an ibaadat.

ON WHOM ZAKAAT IS FARADH (Obligatory):

It is obligatory on a

1. Muslim
2. Adult
3. Sane
4. Free person
5. Wealth owned by him to the value of nisaab.

Further the wealth should be

1. Owned by him
2. in excess of personal needs
3. in possession for a (one) complete Lunar year.
4. be of productive nature from which one can derive

profit. eg. merchandise, gold, silver, livestock etc.

NISAAB:

The amount of wealth which makes one liable for Zakaat is called Nisaab.

Nisaab of gold is 87.48g and of silver is 612,36g

This is if a person has excess wealth equal to 87,48g of gold or 612.36g of silver then he is liable to pay Zakaat.

RATE OF ZAKAAT:

The rate is 2.1/2%

ZAKAAT IS FARDH ON:

1. Gold, silver, be it in the form of bullion, jewellery, cash, bank notes (At current market price)
2. Merchandise for business (eg. cars, goods, clothing) equal to nisaab.
3. On livestock, rent, living.

ZAKAAT IS NOT FARDH ON:

1. Other metals besides gold and silver or imitation jewellery
2. fixtures & fittings of a shop, motor car, truck etc which is used for the running of a business.
3. diamonds, pearls, other precious or semi precious stones which are for personal use.

(According to Shafee Mazhab there is no Zakaat on:

Jewellery which is commonly used by women.)

4. living quarters, household, furniture, crockery, personal clothing
5. books of a scholar or tools of a tradesman etc.

NIYYAT (Intention):

1. It is obligatory to make a niyyat for fulfillment of Zakaat.

THE METHOD OF DISTRIBUTING ZAKAAT:

1. Zakaat should be given once it is due, not necessarily only in Ramadhaan:
2. It should be distributed personally to the poor.
3. If not possible then to a reliable person or organisation for distribution.
4. It cannot be used for payment of some work, or construction of a masjid, madrassah, hospital, etc.
5. It can be given to poor baligh (mature) students, as bursary.
6. It can be paid in kind.
7. It cannot be given to non-muslims
8. It cannot be given to parents, grandfathers, children, grandchildren, a husband to a wife & Visa Versa

TO WHOM ZAKAAT CAN BE GIVEN:

1. Fuqaraa - the poor
2. Masaakeen - the destitute & extremly poor.
3. Al-Aamileen - Zakaat collectors

4. Mu-Allafatul Quloob - poor Converts
5. Ar-Riqaab - slaves who use this money for their freedom
6. Al-Gharimeen - one in debt
7. Fi-Sabeelillah - one in the path of Allaah (to execute a Fardh) & is now in financial difficulty.
8. Ilm-us Sabeel - One who is on journey and does not possess basic necessities.
9. To ones brother, sister, nephew, niece, uncle, aunts, step-grandfather/mother, father or mother in law, provided they are not liable to give Zakaat.

Simple table for Zakaat calculation

1.	Cash on hand	R	________
CASH IN:			
2.	bank / savings / fixed	R	________
3.	Stock in trade	R	________
4.	Gold / silver / jewellery	R	________
5.	Debtors	R	________
6.	Income of properties	R	________
7.	Shares (ruling price)	R	________
8.	Goods in transit (if already paid for)	R	________
9.	Claims (acknowledged)	R	________
10.	Sundry outstanding	R	________
	TOTAL	R	________
Less creditors		R	________
Total Zakaatable amount		R	________
Zakaat at 2.5% of the above		R	________

Consult an Alim for further details and queries.

May the Creator grant us the ability to practice our deen.

HAJJ MADE EASY TAMATTU-HANAFI

1	2		3
8TH ZIL HAJJ	**9TH ZIL HAJJ**	**9TH NIGHT**	**10TH ZIL HAJJ**
May commence Hajj after mid-night. It is permissible to make the Saee (Waajib) for Haj prior to departing for Minaa. The Saee must be pre-ceeded by a Nafl Tawaaf. (In Ihraam) with Ramal and Idhtibaah (Sunnat) and 2 Rakaats waajib salaat. It is preferable to make this *Saee* on the 10th Zil Haj after *Halq* and Tawaaf-e-Ziyaarah After Fajr salaat go to Minaa (Sunnat) - 4.8Km *(in Ihraam) (Fardh).* Perform Zuhr, Asr, Maghrib, Eshaa and Fajr in Minaa. Make Talbiyah, Zikr. Tilaawaat, Tauba and Istighfaar in abundance.	After Fajr Salaat depart for *Arafaat (Fardh)* - 9.6km. Make *Wuqoof.* Tal-biyah, Zikr, Tilaa-wat, Tauba and Istighfaar. Make dua until sunset. After sunset proceed to Muzdalifah - 4.8km without performing Maghrib Salaat.	Spend this **night in Muzdalifah (Sunnat).** Perform Maghrib and Eshaa at Eshaa time with one Azaan and one (1) takbeer. Then Sunnats of Maghrib and Eshaa. Collect 49 or 70 pebbles. **Wuqoof (waajib)** (after Fajr before sunrise) Talbiyah etc. Depart after wuqoof.	Go to **Minaa (Sunnat)** - 4.8 km. & **Ramee (waajib)** of Big shaytaan only **after Ishraaq (sunnat).** Talbiyah stops on throwing of first pebble. Make **Damm** of Shukr (Waajib) in Minaa or Makkah. Also another Qurbaani, to be done at home. (if applicable) Go to Makkah - 4.8km. - *Halq*-can use normal dress-no relationship with wife, per-missible only after ***Tawaaf-e-Ziyaarah (Fardh).*** **After Halq (waajib)** pro-ceed for Tawaaf-e Ziyaarah (Fardh).

HAJJ MADE EASY TAMATTU-HANAFI

	4	5	6
10TH NIGHT	**11TH ZIL HAJJ**	**12TH ZIL HAJJ**	**13TH ZIL HAJJ**
Tawaaf-e Ziyaraah (Fardh) with ramal and idhtibaah, then saee (if not done on the 8th can be done upto 12th Maghrib). Wear normal clothing. May have relationship with wife. Return to Minaa 4.8km.	**Ramee of all 3 (Waajib)** shaytaans after Zawaal. Make Duaa after Jamarah-Uoola and Wusta only. Duration 20 aayats. Takbir, Tahleel, Durood. From small shataan to big shataan Zikr etc.	**Ramee (Waajib)** of all 3 shaytaans after Zawaal. Duaa after 1st and wusta not last from small shataan to big shataan. Can leave for Makkah before Sunset or otherwise you Must stay in Minaa for the 13th Zil Haj. Zikr etc.	*Ramee* of all 3 shaytaans after Ishraaq is allowed. Make it after Zawaal in order to act upon the Sunnat. Same sequence. Go to Makkah - 4.8km. Dont forget to perform Tawaf-e-Widaa which is Waajib .

Makkah
↓
Minaa
↓
Arafaat
↓
Muzdalifah
↓
Minaa
↓
Makkah
↓
Minaa
↓
Makkah

SEQUENCE OF HAJJ M-M-A-M X 5

Make duaa for the Ummah of Rasulullaah Sallallahu Alayhi Wasallam.

لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيْكَ لَكَ
لَبَّيْكَ ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ،
لَا شَرِيْكَ لَكَ ،

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ وَلَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ، وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ ،
يَا عَزِيْزُ يَا غَفَّارُ ، يَا رَبَّ الْعٰلَمِيْنَ ،

This Sequence is Waajib → 1 RAMEE, → 2 QURBANI, → 3 HALQ

WHAT ONE HAS TO DO IN 'UMRAH		
1	To enter into the state of Ihràm for 'Umrah	Shart Fardh
2	Tawàf with Ramal (a)*	Rukn
3	Saee	Waajib
4	Ritual shaving or Trimmming of the hair	Waajib

(a) Sunnah

NOTE:

1. a) It is most virtuous for a Qaarin to perform Saee after Tawaaful Qudum.

   b) If Saee is not performed after Tawaaful Qudum then there will be no Ramal and Iqtida in the Tawaf, and saee will be performed after Tawafuz Ziyaarah.

2. a) It is most virtuous for Munfarid to perform Saee after Tawaafuz Ziyaarah.

   b) If Saee is to be performed after Tawaaful Qudum then there will be Ramal.

WHAT ONE HAS TO DO IN HAJJUL IFRAAD		
1	Ihràm	Fardh
2	Tawàful Qudum	Sunnah
3	Wuqúf at 'Arafaat	Rukn
4	Wuqúf at Muzdalifah	Waajib
5	Rameey at Jamratul 'Aqabah	Waajib
6	Qurbaani	Musta-habb
7	Ritual Shaving or Trimming of the hair	Waajib
8	Tawaafuz Ziyaraah	Rukn
9	Saee	Waajib
10	Ramee-ul Jimàr	Waajib
11	Tawaaful Wida'	Waajib

c) Shart / Rukn / Obligatory

d) Waajib / Compulsory

WHAT ONE HAS TO DO IN HAJJUL QIRAAN		
1	Ihrâm for Hajj and 'Umrah	Shart
2	Tawaf for 'Umrah with Ramal	Rukn
3	Saee for 'Umrah	Waajib
4	Tawâful Qudûm	Sunnah
5	Saee for Hajj	Waajib
6	Wuqûf at 'Arafaat	Rukn
7	Wuqûf at Muzdalifah	Waajib
8	Ramee at Jamratul 'Aqabah	Waajib
9	Qurbaani	Waajib
10	Ritual Shaving or Trimming of the hair	Waajib
11	Tawaafuz Ziyaarah	Rukn
12	Ramee-ul Jimâr	Waajib
13	Tawaafûl Wida'	Waajib

WHAT ONE HAS TO DO IN HAJJUL TAMATTU'		
1	Ihràm for 'Umrah	Shart (Fardh)
2	Tawâf for 'Umrah with Ramal	Rukn
3	Saee for 'Umrah	Waajib
4	Ritual Shaving or Trimming of the hair	Waajib
5	To enter into the state of Ihràm for Hajj on the 8th Dhul Hijjah	Shart
6	Wuqúf at Arafaat	Rukn
7	Wuqúf at Muzdalifah	Waajib
8	Ramee at Jamratul 'Aqabah	Waajib
9	Qurbaani	Waajib
10	Ritual Shaving or Trimming of the hair	Waajib
11	Taawafuz Ziyaarah	Rukn
12	Saee for Hajj	Waajib
13	Ramee-ul Jimâr	Waajib
14	Tawaaful Wida'	Waajib

THE METHOD OF WUDHU

"He who remembers Allaah while making Wudhu will have his body purified (of sin) by Allaah.

- Hadith

It is related concerning Uthman (RadhiAllahuanhu) that he once performed Wudhu in this manner: first, he poured water over both his hands thrice, and after it rinsed his mouth and washed his nose by drawing in water, and then, blowing it out. Then he washed his face thrice, and after it washed his right arm up to the elbow three times, and then, in the same way, washed his left arm up to the elbow three times. Then he passed his wet hands over his head thrice and washed his right foot up to the ankle thrice, and then, his left foot, in the same way, up to the ankle thrice. After this Uthman (RadhiAllahuanhu) remarked: *"I saw Rasulullaah (SallAllaahu alayhi wasallam) performingWudhu exactly as I have done just now, and I heard him say: 'Whoever performed Wudhu like this Wudhu of mine, and after it, offered two rakaats of Salaat which remained free from prompting of the self, i.e. during which he did not think of anything not related to Salaat, all his previous sins are forgiven".*

- Bukhari and Muslim

Making niyyat (intention) of Wudhu, recite (Bismillah-hir-Rahmanir-Rahim).

In the Name of Allaah, the Beneficent, the Merciful.

First of all, wash both hands as far as the wrists, thrice, beginning with the right hand. Thereafter rinse the mouth thrice and use a Miswaak. In the absence of a Miswaak,

use a course cloth to clean the teeth. Remember that a toothbrush is not an adequate substitute for a Miswaak. However, since the use of a cloth is considered Sunnah when a Miswaak is not available, it could he regarded as an adequate substitute. If the toothbrush is made of bristles of pigs hairs, its use will be haraam. If one is not fasting then gargle as well. Thereafter apply water thrice into the nostrils with the right hand and clean the nose with the little finger with the left hand. If the mutawad-dhi (one making wudhu) is fasting, water should not be drawn higher than the soft or fleshy part of the nostrils.

Wash the entire face thrice. The limits of the face for Wudhu purposes is from the limits of the hair at the forehead until below the chin, and from ear to ear. Water must reach below the eyebrows as well. This is followed by making Khilal (pass fingers through) of the beard. The right hand, including the arm and elbow, should then be washed thrice. Then wash the left hand in exactly the same manner. This is followed by making khilaal of the fingers of both hands; masah of the whole head, masah of the ears, and masah of the nape, i.e. back of the neck is done before masah of the head.

Thereafter wash the right foot, including the ankles thrice; then wash the left in the same way. Make Khilal of the toes. The perfect Wudhu requires that all the Sunnat duas be recited at the appropriate times during and after Wudhu.

SALAAT CHART

NAME OF SALAAT	SUNNAT GHAIR MUAKKIDA	SUNNAT MUAKKIDA	FARD
FAJR		2	2
ZUHR		4	4
ASR	4 or 2		4
MAGHRIB			3
ESHA	4 or 2		4
JUMMA		4	2
EID			
TARAWEEH			

TIMES OF SALAAT

There are five times of obligatory (Farz) salat:

1. Time of Fajr. (Dawn salaat):

It starts from true dawn daybreak, when a horizontal whiteness appears on the horizon until sunrise.

2. Time of Zuhr. (Noon salaat):

It starts when the sun passes its meridian (zenith after zawaal) and ends when the shadow of an object doubles, besides the shadow of full original shadow.

3. Time of Asr. (late afternoon salaat):

It starts when the shadow of an object doubles and ends at sunset.

SALAAT CHART

SUNNAT MUAKKIDA	SUNNAT GHAIR MUAKKIDA	NAFIL	WAAJIB	NAFIL
2	2 or 4			
2	6			
2	2 or 4		witr 3	2
4	2	2 or 4		
			2 (Waajib)	
20				

4. Time of Magrib. (sunset salaat):

Begins at sunset until all whiteness disappears from the horizon (approximately 1hr. 20 minutes after sunset).

5. Time of Isha and Witr. (Evening and Witr salaat):

Starts from when all redness disappears from the horizon until true dawn (daybreak).

The Witr cannot be read before Isha since the sequence is necessary to maintain.

One performing Hajj can combine the Zuhr and Asr on the plain of Arafat during the time of Zuhr on the condition that he is in Ihram and the Jamaat is led by the Ameer of Hajj.

The Hajji should combine the Magrib and Isha at the time of Isha when in Muzdalifah. It is not permissible for the Hajji to perform the Magrib on route to Muzdalifah. Except if there be fear of Sube-Sadiq setting in.

THE METHOD OF PERFORMING SALAAT FOR MEN

When a man intends to perform salaat he should remove his hands from his sleeves. Then he should raise his hand in line with the ears, palms facing Qibla and fingers neither spread nor closed together. This should be coupled with the making intention of that salaat. Thereafter he should place the right hand upon the left below the navel immediately after the Tahrima (Allaahu Akbar) without any delay.

Now the Thana will be read:

Subhanaka, Allahumma, wa bihamdika, wa tabaaraka ismuka wa ta'ala jadduka wa la ilaha ghayruka.

Pure are you, Ya Allah. Praise belongs to you. Blessed is Your name. Exalte is Your dominion. There is no illah but You.

Every Musalli (performer of Salaat) should read Thana. Then the Ta'awwuz is read silently for the Qiraat. The Masbuq (late comer) will also read it but not the Muqtadi (follower). Ta'awuz is:

Audhu bi llahi min sh Shaytani R Rajimi

I seek the protection of Allaah from Satan the rejected.

Then read Tasmia silently. Tasmia should be read only before Surah Fatiha in every rakaat. (It will also be valid to recite it before the sura following the Fatiha).

Tasmia is:

Bis smi Allahi R Rahmani R rahimi

In the name of Allah, Most Gracious, Most Merciful.

Then Sura Fatiha should be read.

After the Fatiha the Imam and the followers should say

Amin silently (i.e. voice should be audible to oneself).
Then a surah or three ayats should be read. Then say Allahu Akbar and calmly bow into ruku, keeping the head and the buttocks at the same level, clasping the knees with the hands, spreading the fingers and recite the tasbeeh.

Subhana Rabbil azimi

Glorified is My Rabb, the Greatest.

at least three times. [The saying of Allahu Akbar should start with the bowing.

Then lift the head calmly saying

Samia Allahu li man Hamida

Rabbana laka hamdu

Allaah hears one who praises Him.

Rabb, to You alone belong all types of complete praise.

This is for imam and the Munfarid.
The Muqtadi should only say Rabbana laka 1 hamdu.
Then proceed to sijdah (prostrate) saying Allahu Akbar, placing the knees on the ground first then the hands and thereafter the face between the palms.
Prostrate with the nose and forehead and do so in a state of ease and calm. Glorify Allah at least 3 times by reading Subhana Rabbi ala Glorified is my Rabb, the Most Exalted while the head is on the ground.
The abdomen should be kept away from the thighs, the arms away from the armpits and if there is no crowd, direct the toes and fingers towards the Qibla.

After the first sijda, the Musalli should sit up calmly placing the hands upon the thighs. Thereafter recite Allahu Akbar and perform the second sijda with ease. Once

more the tasbeeh "Subhana Rabbi l ala" is read at least 3 times with the same sijda posture. Thereafter lift the head from sijda saying "Allahu Akbar" and stand up, without supporting the hands against the ground and without sitting. (Rise preferably on the toes). This completes one rakaat. The second rakaat is performed like the first except there is no Thana and Ta'awwuz.

Once the man has completed the two sijdahs of the 2nd rakaat, he should place his left foot upon the ground and sit thereon while keeping the right foot upright. The toes of the right foot should face the Qibla. The hands should be placed upon the thighs with the fingers apart.

Tashahud narrated by Hazrat Ibn Musad (R.A.) should be recited:

At tayiyyatu li Allahi, was salawatu wa t tayyibatu As salamu alayka, ayyuha n nabiyyu, wa Rahmatu l Allahi wa barakatuhu. As salamu alayna, wa ala ibadi Allahi s salihina. Ashhadu an la illa Allahu, wa ashhadu anna Muhammadan abduhu wa Rasuluhu.

"All types of perfect greeting are for Allaah and so too are all prayers and all that is good. Salutation is to you, O Nabi and also on you are Allaah's mercy and blessings. Salutations to us and to the pious servants of Allaah. I bear witness that there is no illah but Allaah and I bear witness that Muhammad is His servant and Rasul."

An indication with the fore finger of the right hand will be made, lifting it when reading the negation (i.e. when saying 'LA') and lowering it when reading the affirmation (when saying illa Allahu). Nothing will be added to the Tashahud in the first Qaidah (sitting) of a four rakaat salaat. Sura Fatiha will be read in all rakaats after the first two rakaats. On completing of all rakaats, one will sit and read

the Tashuhud as above. Then read Durood upon the Nabi (S.A.W.).

"Allahumma salli ala Muhammadin, wa ala ali Muhammadin, Kama sallayta ala Ibrahima wa ala ali Ibrahima Innaka hamidunmajid. Allahumma barik ala Muhammadin, wa ala ali Muhammadin, Kama barakta ala Ibrahima, wa ala ali Ibrahima, Innaka hamidun majidun".
Allaah, grant mercy on Muhammad and to the members of the family of Muhammad, as You granted mercy to Ibrahim and to the members of the family of Ibrahim. Allaah bless Muhammad and the members of the family of Muhammad, as You blessed Ibrahim and the members of the family of Ibrahim. Surely You are All Laudable, All Glorious.

Then a Duaa is recited from the Quran or a hadith. Usually this is read:
Allahumma, inni zalamtu nafsi zulman Kathiran, wa innahu La yaghfirudh hunuba illa anta Fa ghfir Li magfiratun min Indika wa Rhimni, Innaka anta l ghafuru r Rahimu.
Allaah I have done tremendous wrong to my soul, and no one but you can forgive sins, so completely forgive me through Your special favour and bestow mercy upon me. Surely it is You who are the Most Forgiving, Most Merciful.

The Salaam is made first to the right and then to the left.
As salamu Alaykum Wa Rahmatu Allahi
May peace be upon you and also Allaah's mercy.
The intention of the salaam will be for all those who are with. Salaat with Jamaat for men who have no valid excuse is Sunnat Muakkiadah.

THE SALAAT OF WOMEN

The salaat of women is similar to that of men; apart from some variations in certain Shar'ie Directives which shall be outlined below. Women should study these Shar'ie Directives carefully and perform their namaazes accordingly:-

1. At the time of "Takbeer e Tahreema", the women should lift up her hands till the shoulders, in such a manner that they are in line with the shoulders.
2. At the time of "Takbeer e Tahreema", she should keep her hands underneath her veil, robe, etc.
3. After having executed the "Tahreema", she should now place her hands on the chest.
4. The manner of doing this is that the palm of the right hand should rest on the back of the left hand.
5. The fingers of each hand should be kept well pressed so as to touch one another.
6. When going to Ruku, she should bend just sufficient enough as to let the fingers reach the knees.
7. The hands should be placed on the knees with the fingers of each hand pressed close together.
8. Both arms should be well pressed against the sides of the body.
9. The ankles should be joined as to touch each other.
10. The knees should be drawn close to each other so that they too touch.
11. The Sajdah should be performed in such a manner that the knees are first placed on the ground.
12. Thereafter, the hands should be placed on the ground in a way that they will finally rest in line with the ears.
13. The fingers should be well pressed together.
14. She should place the head between the two hands.

15. While in Sajdah, both the nose and forehead should touch the ground.
16. The fingers and toes should all be made to face the Qiblah.
17. The feet should be kept straight but pointing outward towards the right.
18. While in Sajdah, her body should be kept contracted so that the stomach is pressed well against the sides of the body.
19. Her elbows should be placed flat on the ground.
20. After the second Sajdah of the second Rak'aat, she should sit in Qa'dah in such a way that her posterior rests on the ground.
21. The right thigh should be placed on the left thigh.
22. Both feet should be pointing outward the right.
23. Both hands should be placed on the thighs with the fingers joined to one another. The tips of the fingers should be close to the knees but not holding the knees of hanging over them.
24. Like the man, the woman should also, when reaching the "Kalimaa e Shahaadat" in Tashahud, close her tiny finger and the finger adjoining it (this is called "Aqd") and at the same time, form a circle with the thumb and middle fingers and lift the index fingers when reading the words "LAA ILAAHA" (This sign is to indicate the oneness of Allaah Ta'ala). Then the finger should be dropped when uttering "ILLALLAHU". However, the closing and circling mode of the fingers should be retained until the end of the Qa'dah.

WITR SALAAT

The salaat is wajib (compulsory). It consists of 3 rakaats with one salaam. Surah Fatiha and a Sura are recited in every rakaat, with a sitting at the end of the first two rakaats wherein Tashahud is read.
The Thana is not recited when one has stood up for the 3rd rakaat.
After reciting the sura in the 3rd rakaat, the hands should be raised upto the ears saying "Allahu Akbar", then the hands should be folded on the waist and then the Qunoot recited, in a standing position before the ruku. The Qunoot is not recited in any salaat besides the Witr. Qunoot means Dua (supplication) and is as follows:
Allahumma inna nasta inuka wa nastaghfiruka wa natubu ailayka wa nu'minu bi ka wa natawakkalu alayka, wa nuthni alayka l khayra. Wa nashkuruka wa la nakfuruka, wa nakhlau wa natruku man yafjuruka. Allahumma, iyyaka na budu, wa laka nusalli wa nasjudu wa ilayka nasa wa nahfidu, wa narju rahmataka wa nakhsha adhabaka, inna adhabaka bil kuffari mulhiq.
Allaah we pray to You for help, for forgiveness, and we turn to You in repentance. We believe in You and we have put trust in you. We praise You for the good You have bestowed on us, and we are grateful to You and not ungrateful to You. We abandon him who commits unlawful acts. Allaah, You alone do we worship, for You alone do we perform salaat, for you alone do we make sijda, to you alone is directed our spiritual endeavour, and to You alone we make devotional acts; we hope for Your mercy and we fear Your punishment, surely Your punishment will be meted out to the infidels."

The Muqtadi should, like the Imam, also recite the Qunoot (silently). The one who cannot read Qunoot correctly should read:

(a) Allahumma aghfir li (Allaah forgive me) 3 times or

(b) THE DUA

Rabbana atina fid duniya hasanatan wa fi l akhitrati hasanatan wa qina adhaban nar.

"Rabb grant us good in this world and in the akhiraat, and save us from the punishment of the Fire"

1. When following the Imam in Fajr who recites the Qunoot then one should remain standing silently with hands loosely on the sides.
2. If one forgets to read the Qunoot and recalls it while in ruku or while getting up from ruku, then the Qunoot should be omitted but sijda e Sahw should be made.
3. If the Qunoot is recited after rising from ruku, the ruku should be repeated and sijdah sahw is to be made because the Qunoot had been moved out of its original position.
4. If the Imam goes into ruku before the Maqtadi can complete reciting the Qunoot or before he even reciting it, and if he fears missing the ruku altogether, then he should follow the Imam.
5. If the Imam leaves out the Qunoot, the Muqtadi should recite it if he is able to join the Imam in ruku thereafter. If not he should follow the Imam.
6. If the Muqtadi joins the Imam in the ruku of the third rakaat of the Witr salaat he will have joined in the Qunoot as well and will not have to recite it in the missed rakaats which he will be repeating.
7. The Witr is performed in Jamaat during Ramadhan only.
8. In Ramadhan it is more excellent to perform Witr in congregation than to performing it individually during the last portion of the night according to Qazi Khan.

BASIC INHERITANCE CHART

Name of heirs whose share is to be dertermined	Quantity of Share	Conditions under which a particular share is due
Husband	1/2 1/4	(a) When the deceased leaves no children. (b) When the deceased leaves children.
Wife	1/4 1/8	(c) When the deceased leaves no children. (d) When the deceased leaves children.
Daughter(s)	1/2 2/3 1/2 of Br.	(a) When the deceased leaves a single daughter and no son. (b) When the deceased leaves two or more daughters and no son. (c) When the deceased leaves one or more sons.
Grand daughter(s)	1/2 2/3	(a) When the decease leaves one granddaughter, but no son, daughter or grandson. (b) When the deceased leaves two or more granddaughters but no son, daughter or grandson.
	1/2 share of real Br. amt left after deducting shares of inhertors will not inhert	(a) When the deceased leaves no son, but leaves one or more daughters, and grandson of deceased is alive, then grand-sons and granddaughters will share balance of inheritance on principle of male has 2 shares while the female 1. (b) If the deceased leaves no sons or daughters then the amount left after deductions shares of inheritors on the above basis - Grandchildren will inherit. Two shares for male and one for female.. (c) If the deceased leaves sons, or two or more daughters and there is no grandson.

Real sister	1/2	(a) When the deceased leaves only one real sister, but no children, father, grandfather, great grandfather, or real brothers.
	2/3	(b) When the deceased leaves two or more real sisters, but no children, father, grandfather, or real brothers.
	balance after daughter grand-daughter	(c) When the deceased leaves daughter or granddaughter, but leaves no real brother, father, grandfather or children.
	1/2 share of brother	(d) When deceased leaves real brother, but no father, grandfather or children.
		(e) Will not inherit bal. after (d), if deceased leaves father g/father or sons.
Half sister(s)	1/2	(a) When the deceased leaves only one half sister but no children, father, grandfather, great-grandfather, real brother, real sister, or half brother.
	2/3	(b) When the deceased leaves two or more half sisters but no children, father, grandfather, great-grandfather, real brother, real sister, or half brother.
	1/6	(c) When the deceased leaves one or more than one half sisters but no children, father, grandfather, great-grandfather, real brother, or half brother, also one real sister being alive.
	bal. after daughters and g/daughters share is deducted	(d) When the deceased leaves daughter or grand-daughter but no father, grandfather, real brothers or sisters, half brother, or sons.
	will not inherit	(f) When the deceased leaves two real sisters and half brother is not living.

Name of heirs whose share is to be determined	Quantity of Share	Conditions under which a particular share is due
Uterine brother or Uterine Sisters	1/6	(a) When the deceased leaves only one uterine brother or sister but no children, father, grandfather, or great-grandfather.
	1/3	(b) When the deceased leaves two or more persons among the uterine brothers and sisters, but no children, father, grand-father, or great-grandfather.
	will not inherit	(c) If the deceased leaves father, grandfather or children.
Mother	1/6	(a) When the deceased leaves children or not.
	1/6	(b) When two or more persons from the brothers and sisters of all three kinds (i.e. real, half and uterine) are alive.
	1/3	(c) When the husband (or wife) and father are not coexisting also children are not existing and more then one person from among the brother and sisters of all three kinds (real half and uterine) are NOT alive.

Mother	1/3 of the amount left after deducting the share of husband (or wife)	(d) When husband (or wife) and father both are existing, but no children or more, then one (real half or uterine) brother or sister being alive.
Father	1/6 1/6 and balance	When the deceased leaves sons or grandsons and so on.. When deceased leaves only daughter, granddaughter or great-grand daughter (only females from daughters side).
Grandfather	1/6	When the deceased leaves sons and so on .., but no father.
Mother's Mother	1/6	When the deceased does not leave mother.
Father's mother	1/6	When the deceased leaves neither mother nor father.
	complete or bal.	When deceased leaves no children.

SAUM (FASTING)

1. Fasting in the month of Ramadaan is one of the five pillars of Islaam.
2. Fasting in the Month of Ramadaan is obligatory or farz upon every muslim man and woman who is sane and mature.
3. Almighty Allaah has promised great rewards for those that fast. Whilst severe punishment is in store for those that do not fast in the month of Ramadaan.
4. Fasting has many physical, moral and social benefits. However Allaah has made fasting obligatory so that we become pious. Allaah fearing and Allaah conscious.
5. Fasting in Islaam means to stay away from eating, drinking and cohabitation from subha sadiq (early dawn) to sunset with an intention or niyat of keeping a fast (roza).

   It is also important to refrain from all sins.
6. Fasting is the only method whereby the pangs of hunger the every present companion of the poor are experienced by the rich. Thus this experience kindles a spirit of kindness to the poor and the distressed. It also gives rise to the thought of how people will fare on the resurrection day, when they will feel the greatest urge of hunger and thirst.
7. Fasting teaches us to be thankful to Allaah Ta'ala for the countless bounties bestowed on us.

TYPES OF FAST

There are eight types of fast. They are as folows:

1. **FARZE MAUIYYAN:** Fasting for the whole month of Ramadaan once a year.
2. **FARZE-E-GHAIR MUAIYYAN:** The duty upon one to keep qaza of a fast missed in the month of Ramadaan with or without a valid reason.
3. **WAJIB MUAIYYAN:** To vow or pledge to keep a fast on a fixed day or date for the sake of Allaah upon the fulfilment of some wish or desire. (Nazar)
4. **WAJIB GHAIR MUAIYYAN:** To promise to keep a fast without fixing any day or date. Upon the fulfilment of a wish. (NAZAR). Also those fasts which are kept for breaking one's qasam (oath) etc.
5. **SUNNAT:** Those fasts which Rasulullaah (S.A.W.) (peace be upon him) kept and encouraged others to keep.

   E.G. fasting on the 9th and 10th of Muharram, 9th of Zil Huja, etc.
6. **MUSTAHAB:** All fasts besides farz, wajib, and sunnat are mustahab.

   E.G. fasting on Mondays and Thursdays
7. **MAKROOH:** Fasting only on the 9th OR 10th of Muharram or fasting only on saturdays.
8. **HARAAM:** It is forbidden or haraam to fast on five days during the year. They are Eidul Fitr, Eidul Adha and three days after Eidul Adha.

THE NIYYAT OR INTENTION

1. The NIYYAT or intention of fasting is NECESSARY if a person stays away from all those things that breaks one's fast without a niyyat the fast will not be valid.
2. It is NOT necessary to express that niyyat verbally as niyyat means to will or intend the intention at heart

will suffice. But it is better to express the niyyat in words also.

3. The time for niyyat lasts up to midday for farze muaiyyan, wajib mauiyyan and sunnat or mustahab fasts. The hours of a day are from subha sadiq to sunset.
4. The Niyyat for farze ghaire muaiyyan and wajibe ghair mauiyyan should be made before subha sadiq.

MUSTAHABS IN FASTING

1. To partake of sehri - the meal before subha sadiq.
2. To delay sehri up to a little before subha sadiq. (early dawn).
3. To break fast immediately after sunset.
4. To break one's fast with dry or fresh dates if available. If dates are not available then with water.
5. To make niyyat at night.

THINGS MAKROOH WHILE FASTING

1. To chew gum, rubber, plactic items or such other things.
2. To taste any article of food or drink and spit it out. If a woman has a very ill tempered husband, it is permitted for her to taste thefood, as long as it does not go down the throat.
3. To collect one's Saliva in the mouth and then to swallow it, trying to quench thirst.
4. To delay a bath which has become farz knowingly until after subha sadiq.
5. To use paste or tooth powder to clean one's teeth. It is permitted to clean with a miswaak of any fresh branch or root. (tooth stick).

6. To complain of hunger and thirst.
7. To take the water up the nostrils when cleaning the nose.
8. To gargle more then necessary.
9. To quarrel, argue, use filthy or indecent words.
10. To backbite, tell a lie and swear etc. are sinful acts. Even when one is not fasting, therefore they become even worse when fasting.
11. To take out blood from the body.

THINGS THAT BREAK ONE'S FAST

1. Things that break one's fast are of two kinds, some make only Qaza necessary, whilst others make both Qaza and Kaffarah compulsory.

[a] **QAZA:** To keep one fast in place of the one that breaks, or is broken intentionally.

[b] **KAFFARAH:**

1. To keep fast after another for sixty days or
2. Feed sixty people to their fill for two meals or
3. Feed one poor person two meals a day, for sixty days or
4. Give to 60 poor persons 3½ LBS = 1,6 kg approx. of wheat or its value in cash, or food grains, or
5. Give to one poor person not less than 3½ LBS = 1,6kg. approx. of wheat or rice, food grains etc. to its value, or cash for 60 days.

THINGS THAT BREAK ONE'S FAST BUT MAKE ONLY QAZA WAJIB

1. Anything put by force into the month of fasting persons.
2. Water goes down the throat whilst gargling, conscious of one's fasting.
3. To vomit mouthful intentionally or to return vomit down the throat.
4. Swallowing intentionally a pebble, piece of paper or any item that is not used as food or medicine.
5. Swallowing something edible, equal to or bigger than a grain of gram which was struck between the teeth. However if it first taken out of the mouth and then put back into the mouth and swallowed, it will break the fast whether it is smaller or bigger than the size of a gram.
6. Putting oil into the ear, or medicine in nose or ear.
7. Inhaling snuff into the nostrils or the smell of loban and incense.
8. Swallowing the blood from the gums, if the colour of the blood is more than the saliva with which it is mixed.
9. To eat and drink forgetting that one is fasting and thereafter thinking that the fast is broken to eat and drink again.
10. To eat and drink after subha sadiq, or to break the fast before sunset due to cloudy sky or a faulty watch, etc. and realising one's fault later.
11. To smoke cigarettes, pipe or hookah.
12. To put medicine through the anus N.B. when bathing in Ramadan extra care should be taken so that no water enters the body through the anus.

13. When a woman inserts medicine in her vagina.

N.B. Any other fast besides a Ramadaan fast, whether broken intentionally or with a good valid reason makes only qaza wajib or necessary, there is no kaffarah for breaking any fast besides that of Ramadaan.

THINGS THAT MAKE BOTH QAZA AND KAFFARAH WAJIB

1. Eating, drinking or breaking the fast in any other manner, like smoking etc. without a valid reason, will make both qaza and kaffarah necessary.
2. Applying surma into the eye or rubbing oil on the head and then thinking that fast is broken to eat and drink intentionally.
3. To drink any kind of medicine intentionally.
   *(Note : injection is permitted.)

THINGS THAT DO NOT BREAK THE FAST

1. To eat or drink something or cohabitate unintentionally.
2. Mosquito or fly or any other object going down the throat unintentionally.
3. Water entering the ears.
4. Dust or dirt going down the throat.
5. Swallowing one's saliva.
6. To vomit unintentionally.
7. Applying kohl or surma into the eye.
8. Taking a bath to keep cool.
9. Rubbing oil on the body or hair.
10. Taking an injection.
11. Applying itar or perfume. (it is not permitted to inhale the smoke of lobaan or agar batti whilst fasting). It is

not permitted to smoke cigarettes or inhale its smoke.

12. Brushing the teeth without toothpaste or powder. (Miswaak etc.)
13. A person slept during the day and saw such a dream which makes ghusul wajib (necessary) does not break the fast.

PEOPLE EXEMPTED FROM FASTING IN RAMADAAN

1. Sick people whose health is likely to be badly affected by fasting. They must make-up the loss a day for a day when they recover after Ramadaan.
2. A Musafir (one who is undertaking a journey of more than 88 km. However he does not intend staying more than 14 days at his destination. Nevertheless it is better for him to fast in Ramadaan, than to keep qaza later, if the journey is not a tiresome one.)
3. If it is feared that hunger or thirst will lead to death, it is permitted to break one's fast.
4. It is wajib to keep qaza of a Nafl fast that was broken before completing it.

FIDYA FOR FAST

1. A very old person who does not have the strength to fast or a very sickly or diseased person who has no hope of recovering after Ramadaan should give fidya for each fast missed in Ramadaan.
2. The fidya for a fast is similar to that of farz and wajib namaaz.

i) TO GIVE 3½ lbs = 1.6kg Approx. OF WHEAT
OR ....7 lbs = 3.2 kg Approx. OF BARLEY

(ii) OR ....The equivalent to the above in

cash or kind.

If however an old or sick person gains strength or recovers after Ramadaan, he must keep the missed number of fast and whatever was given as fidya (Compensation) will be a reward (Sawaab) for him from Allaah Ta'ala.

No one is allowed to fast for another (sick or fit) person.

N.B. children should be encouraged to keep fast. But should not be forced to complete the fast up to sunset if they are unable to bear the hunger or thirst.

SADQATUL FITR

Sadqatul Fitr is wajib on anybody who has more money, goods, personal effects in excess of his needs. (i.e. clothing utensils propety furniture etc) than the current value of 612. 36 grammes of silver through the condition for zakaat to be farz is to have had cash gold, silver, stocks for a full lunar year it is not the same for sadaqatul fitr and qurbani.

It is compulsory to pay sadqatul fitr for one's self and young children. Sadqatul fitr becomes wajib on eid day at subh sadiq (twilight). If somebody dies during eid night it is not wajib on him.

If a child is born in eid night his sada fitr must be paid. If a child is born after subh sadiq it is not wajib.

It is not wajib to pay sadafitr for one's wife and mature children, if they have more money or goods than 612. 36 grammes of silver, they must pay for themselves. It is in order if it is paid 3 - 4 days before eid. If it is not paid on eid day it can be paid when possible.

AMOUNTS OF SADQATUL FITR

1.661 kg of wheat must be given for each person including children, though it is better to give 1.750 kg of wheat to be on the safe side. If in the place of wheat anything else is given then the value must be the same as 1.75 kg of wheat. Cash can also be given. Verily Allaah knows best.

The merits of Ayat-al Kursi

This is the greatest verse of the noble Qur'an. Ahadith have statements featuring its astonishing merits and blessings. It is recorded in the Musnad of Ahmad that Rasulullah (S.A.W.) has said that this verse is the most meritorious of all. According to another hadith, Rasulullah (S.A.W.) asked Sayyidna 'Ubayy ibn Ka'b : 'Which is the greatest ayah (verse) of the Qur'an?' Sayyidna 'Ubayy ibn Ka'b said: 'Ayah al-Kursi. Approvingly, Rasulullah (S.A.W.) said: 'O Abu al-Mundir, may Allaah bless you in your knowledge.'

Sayyidna Abu Dharr asked Rasulullah (S.A.W.): 'O Rasul of Allah, which is the greatest ayah (verse) of the Qur'an?' He said: 'Ayah al-Kursi'.

(Ibn Kathir from Ahmad in Al-Musnad).

Sayyidna Abu Hurayrah has reported Rasulullah (S.A.W.) saying: 'There is a verse in Surah Al-Baqarah which is the Sayyidah (the Chief) of the verses of the Qur'an. The Satan leaves the house wherein it is recited.'

According to a hadith in al-Nasa'i, Rasulullah (S.A.W.) said: If someone recites Ayah al-Kursi after every fard salah, nothing stops him from entering Jannat except death.' It means that, immediately after death, this person will start witnessing the signs of Jannat and its comfort and tranquillity.

(Ma'arif-ul-Quran - Shafi - English Vol. 1 P 632/3)

[illegible]

Al-Hidayah No. 1 1998

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَیُّ الْقَیُّوْمُ ۚ لَا
تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ؕ لَهٗ مَا فِی
السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ مَنْ
ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖ ؕ
یَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ وَمَا خَلْفَهُمْ ۚ
وَلَا یُحِیْطُوْنَ بِشَیْءٍ مِّنْ عِلْمِهٖۤ اِلَّا بِمَا
شَآءَ ۚ وَسِعَ كُرْسِیُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ
وَلَا یَـُٔوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِیُّ الْعَظِیْمُ ۝

Allaah: There is no illah but He, the alive, the All-Sustaining. Neither slumber overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He wills. His Kursi (chair) extends over the Heavens and over the Earth, and it does not weary Him to look after them. And He is the High, the Supreme.

(Verse 255)

DUAS TO BE RECITED IN QAUMAH

سَمِعَ اللهُ لِمَنْ حَمِدَهُ ، اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ
السَّمٰوٰتِ وَالْاَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

(Allaah has heard the one who has praised Him. Our Sustainer, for You is all praise full of the heavens and earth and whatever is between them and whatever pleases You beyond that) *(Tirmizi V.2 pg 180)*

OR

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ

(Our Sustainer, for You is all praise in abundance, excellent and blessed) *(Bukhari V.1 pg 110)*

DUA TO BE RECITED IN JALSA

اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ وَعَافِنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ

(O Allaah forgive me, have mercy on me, grant me peace, guide me and grant me sustenance) *(Abu Dawood V.1 pg 123)*

It is masnoon (Sunnah) to recite these duas in the Sunnah and nafl Salaah. (Shaami V.1 pg 455) These could also be recited in the Farz Salaah. (see Tirmizi V.2 pg 180)

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